faction and away from pain, men and animals possess tendencies to seek certain natural goals independently of pleasure and pain experienced at the moment or foreseen—the so-called instinctive or hormic impulses. Here, again, no mechanism of associated memory-traces can of itself generate such impulses or transform a mechanical tendency into such a goal-seeking impulse; but it can be utilized by such an impulse to increase its range of foresight and the variety of means available, the number of possible routes towards its natural goal.

This is the fundamental criticism of the ambitious mnemic theory; and not all Bleuler's persuasive skill nor all Rignano's eloquence and moral fervour can avail against it. Bleuler's discussion of the engram is of great interest. He likens it to a radio-transmitter, or rather to a radio-apparatus which can give out after an interval whatever waves it has received, combining the properties of a telephone and a * radio'; and alternatively to a stretched string which may be attuned to a given complex vibration so that it will give out again what it has received. Whether such a combination of properties is physico-chemically conceivable I do not pretend to know. But even though it be so, the engram of Bleuler, in spite of all his protestations and his ambiguity as to its nature, remains only a subtle piece of mechanism.

In order that I may avoid being suspected of misrepresenting Bleuler's view, I translate a few short passages : ' The chemico-physical molecular

constitution has, then, nothing directly to do with the shaping and the functioning of organisms. But it furnishes the foundation for that form of inertia which appears in the organic world as the mneme. By way of the mneme